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[THE intercourse of nations, especially that knowledge of Eastern Asia, which hath lately taken place, hath brought the Western church into acquaintance with many bodies of men, some of Jewish extract, or proselytes ; some the descendants of Christian churches planted in the apostolic days, who receive and believe the whole, or some parts of the true word of God.—This is a happy circumstance to aid the introduction of Christianity, in its purity through immense regions of Heathen.

As these discoveries are made, we shall endeavor to communicate them to our readers.

Through the Western parts of Asia, and the north of Europe is spread, intermixed with Mahomedan imposture and other superstitions, what hath been called the Greek, or Eastern church. As but a small part of our readers are acquainted with the origin, constitution and tenets of the Greek church, we introduce the following extract.

These, with many extracts in our preceding numbers, show the

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immense preparation that is made by the providence of God, for the spread of pure Christianity through the earth.]

ED.

THE Greek Church comprehends in its bosom a considerable part of Greece; the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine, which are all under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. If to these we add the whole of the Russian empire in Europe, great part of Siberia in Asia, Astracan, Casan, and Georgia, it will be evident that the Greek church has a wider extent of territory than the Latin, with all the branches which have sprung from it ; and that it is with great impropriety that the church of Rome is called by her members the *catholic* or universal church. That in these widely distant countries the pro-

fessors of Christianity are agreed in every minute article of belief, it would be rash to assert; but there is certainly such an agreement among them, with respect both to faith and to discipline, that they mutually hold communion with each other, and are, in fact, but one church. It is called the Greek church, in contradistinction to the Latin or Romish church; as also the Eastern, in distinction from the Western church. We shall here present the reader with a view of its rise, tenets, and discipline.

I. *Greek Church, rise and separation of.* The Greek church is considered as a separation from the Latin. In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost (which had been started in the sixth century) became a point of great importance, on account of the jealousy and ambition which at that time were blended with it. Photius, the patriarch of Jerusalem, having been advanced to that see in the room of Ignatius whom he procured to be deposed, was solemnly excommunicated by pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek emperor resented this conduct of the pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an œcumenical council, in which he pronounced sentence of excommunication and deposition against the pope, and got it subscribed by twenty-one bishops and others, amounting in number to a thousand. This occasioned a wide

breach between the sees of Rome and Constantinople. However, the death of the emperor Michael, and the deposition of Photius, subsequent thereupon, seem to have restored peace; for the emperor Basil held a council at Constantinople, in the year 869, in which entire satisfaction was given to pope Adrian; but the schism was only smothered and suppressed for a while. The Greek church had several complaints against the Latin; particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council according to the Roman form, prescribed by the pope, since it made the church of Constantinople dependant on that of Rome, and set the pope above an œcumenical council; but, above all, the pride and haughtiness of the Roman court gave the Greeks a great distaste; and as their deportment seemed to insult his Imperial majesty, it entirely alienated the affections of the emperor Basil. Towards the middle of the eleventh century, Michael Cerularius, patriarch of Constantinople, opposed the Latins, with respect to their making use of unleavened bread in the eucharist, their observation of the sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this pope Leo IX replied; and, in his apology for the Latins, declaimed very warmly against the false doctrine of the Greeks, and interposed, at the same time, the authority of his see. He likewise, by his legates, excommunicated the patriarch in the church of Santa Sophia,

which gave the last shock to the reconciliation attempted a long time after, but to no purpose; for from that time the hatred of the Greeks to the Latins, and of the Latins to the Greeks, became insuperable, insomuch that they have continued ever since separated from each other's communion.

II. Greek church, tenets of. The following are some of the chief tenets held by the Greek church:—They disown the authority of the pope, and deny that the church of Rome is the true catholic church. They do not baptize their children till they are three, four, five, six, ten, nay sometimes eighteen years of age: baptism is performed by triune immersion. They insist that the sacrament of the Lord's supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though they say, they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony, out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity,

both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacramental bread.

III. Greek church, state and discipline of. Since the Greeks became subject to the Turkish yoke, they have sunk into the most deplorable ignorance, in consequence of the slavery and thralldom under which they groan; and their religion is now greatly corrupted. It is, indeed, little better than a heap of ridiculous ceremonies and absurdities. The head of the Greek church is the patriarch of Constantinople, who is chosen by the neighboring archbishops and metropolitans, and confirmed by the emperor or grand vizier. He is a person of great dignity, being the head and director of the Eastern church. The other patriarchs are those of Jerusalem, Anti-

och, and Alexandria. Mr. Tournefort tells us, that the patriarchates are now generally set to sale, and bestowed upon those who are the highest bidders. The patriarchs, metropolitans, archbishops, and bishops, are always chosen from among the caloyers, or Greek monks. The next person to a bishop, among the clergy, is an archimandrite, who is the director of one or more convents, which are called mandren; then come the abbot, the arch-priest, the priest, the deacon, the under-deacon, the chanter, and the lecturer. The secular clergy are subject to no rules, and never rise higher than high priest. The Greeks have few nunneries, but a great many convents of monks, who are all priests; and (students excepted) obliged to follow some handicraft employment, and lead a very austere life.

The Russians adhere to the doctrine and ceremonies of the Greek church, though they are now independent on the patriarch of Constantinople. The Russian church, indeed, may be reckoned the first, as to extent of empire; yet there is very little of the power of vital religion among them. The *Roskolniki*, or, as they now call themselves, the *Staroverdzi*, were a sect that separated from the church of Russia about 1666; they affected extraordinary piety and devotion, a veneration for the letter of the holy scriptures, and would not allow a priest to administer baptism who had that day tasted brandy. They harbored many follies and superstitions, and have been greatly persecuted;

but, perhaps, there will be found among them "Some that shall be counted to the Lord for a generation." Several settlements of German Protestants have been established in the Wolga. The Moravians, also, have done good in Livonia, and the adjacent isles in the Baltic under the Russian government.

[*Buck's Theol. Dict.*



[As the Russian church, under their own Patriarch, belong to the Greek communion, the following extracts from one of their Catechisms, may tend to elucidate the preceding article, and give some knowledge of the established religion in that immense empire.]

Ed.

PART II. CHAP. II.

Of the Law of God.

THE rule of good works is prescribed to us in the divine law which is contained in the ten following precepts.

First precept.—I am the Lord thy God; let there be to thee no other Gods besides me.

Second precept.—Do not make to thyself an image, nor any likeness in the heaven above, nor in the earth beneath, nor in the waters under the earth: do not bow to them nor serve them.

Third precept.—Do not take the name of the Lord thy God in vain.

Fourth precept.—Remember the Sabbath day to hallow it; work six days, and do all thy work in them; but the seventh is a Sabbath to the Lord thy God.

Fifth precept.—Honor thy father and thy mother, and it

shall be well with thee, and thou shalt be long on the earth.

Sixth precept.—Do not kill.

Seventh precept.—Do not commit adultery.

Eighth precept.—Do not steal.

Ninth precept.—Do not bear false witness against your neighbor.

Tenth precept.—Do not covet the wife of thy free-born fellow ; do not covet the house of thy neighbor, nor his settlement, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any of his beasts, nor any thing that is thy neighbor's.

In these ten divine precepts is contained in general, love to God, and love to our neighbor. Every man is our neighbor ; and thus,

Love to God is contained in the first, second, third, and fourth divine precepts.

1. The first divine precept teaches us to acknowledge with the heart, and confess with the lips the only God ; to love and esteem him alone above all things, and to trust on him alone ; to esteem the holy men beloved of God, not as God, but as men having pleased God, and as praying God for our salvation. It forbids atheism, witchcraft, superstition, heresy, and schism.

2. The second divine precept, forbids us to worship idols or any creature, as God. We ought however to respect holy pictures, but not to deify them ; because these pictures are only representations, and serve to call to our remembrance the works of God, and those men who have pleased him.

3. The third divine precept

forbids us to mention or recollect the name of God in vain, and permits us to use it only in prayer, and in necessary oaths, and that with great reverence and caution ; because it is very sinful to say any thing against God, religion, or the holy church ; to violate an oath, or to swear without necessity.

4. The fourth divine precept commands us to leave off all business and labors on Sabbaths and holy days, and to go to church, and to read and hear spiritual instruction with attention, and to be careful not to defile any day, but more particularly Sabbath and holy days, with dishonest deeds and occupations, and above all with drunkenness.

Love to our neighbors is contained in the fifth, sixth, seventh, eighth, ninth, and tenth divine precepts.

1. In the fifth precept God commands us to reverence our parents, or, under this name, our sovereigns, spiritual pastors, civil magistrates, teachers, benefactors, masters, and elders ; to obey them, and to assist our neighbor to the utmost of our power.

2. In the sixth divine precept God demands of us to do injury to no person, neither by ourselves nor through others, neither in thought or in deed ; but rather to protect every one from injury. On this account it is very sinful in the sight of God to kill a man in any manner of way, or to give advice or assistance to any bad action.

3. In the seventh divine precept God forbids fornication, adultery, and every sinful carnal uncleanness ; and also whatever

leads to sinful carnal uncleanness, such as drunkenness, idleness, filthy language, dancing, merry-makings, and lewd songs.

4. In the eighth divine precept God demands that we should not, either openly or secretly, take away any thing from any person ; that we should not conceal a thing that we have found ; that we should not harbor a run-away ; that we should not spoil the corn, hay, or inclosures of another with our cattle ; that we should not take possession of another man's field ; that we should not cheat in buying and selling ; that we should not withhold the hire of the laborer ; that we should not steal nor keep back money belonging to the state, or to the church, or to any person whatever.

5. The ninth divine precept teaches us not to testify falsely against another, and not to inform falsely. It also teaches us not to slander, nor dishonor, nor mock, nor condemn any one ; not to put a bad construction on the words of another, and to be on our guard against all falsehood and knavery.

6. The tenth divine precept teaches us not only not to do ill, but also not ever to think of doing ill, and in the heart not wish ill to another ; because from evil thoughts, evil actions readily proceed.

CHAPTER III.

Of the Lord's Prayer.

The co-operation of the grace of God is necessary to enable us to fulfil the divine law. This and every good thing, we receive through sincere prayer.

Prayer is the lifting up of our thoughts and hearts to God, and asking from him blessings profitable to our souls. We are taught how to pray in the Lord's prayer, which reads thus :

Our Father, thou art in heaven, let thy name be hallowed, let thy kingdom come, let thy will be, as in heaven, so on the earth ; give us now our present bread, forgive us our debts as we forgive our debtors, lead us not into temptation, but deliver us from the deceitful thing ; for thine is the kingdom, and the power, and the glory, for ever. Amen.

The Lord's Prayer is divided into the preface, seven petitions, and the conclusion.

The preface is, Our Father, thou art in heaven : In these words, the Saviour teaches us to draw near in our prayers to God, not like fearful slaves, but children to a father ; and that as God is our common Father, so all we believing in him, are brethren.

The seven petitions in the Lord's prayer are the following :

1. Let thy name be hallowed. Here we pray that the name of God may be made holy. It is made holy by us and through us. The name of God is hallowed by us when we live in conformity to his precepts and according to his will ; and it is sanctified through us, when we lead other men to glorify our heavenly Father, by a godly life and good example.

2. Let thy kingdom come. In this petition we pray that the grace of God may be with us through our whole life, and that having lived agreeably to the

will of God, we may become worthy of eternal happiness.

3. Let thy will be, as in heaven, so on the earth. Here we pray, that we may fulfil always and in all things, the will of our heavenly Father, and that we may subject our will to his holy and divine will. Also, that we may glorify him on earth, as the angels glorify him in heaven.

4. Give us now our present bread. In this petition we pray that our heavenly Father will grant us daily what is necessary for our temporal life, that he would increase the fruits of the earth, and bless our labors.

5. Forgive us our debts, as we forgive our debtors. We, sinning every hour, pray that our heavenly Father would be merciful to us and forgive our wilful and involuntary sins, as we desire willingly to forgive the injuries done to us by others.

6. Lead us not into temptation. In this petition we pray that our heavenly Father would turn away from us every evil which might shake our hope and faith in God.

7. But deliver us from the deceitful thing. By this we pray, that our heavenly Father would save us from every sin, and from all alluring occasions of sin.

The conclusion to the Lord's prayer, which is, For thine is the kingdom, the power, and the glory, for ever, Amen,—expresses our confidence, and the ground of our hope; because we believe that our heavenly Father, being almighty, can do all things; and we hope that being supremely

good, he will give us all that is good.



An Ancient Confession of Faith of the Waldenses, copied out of certain Manuscripts, bearing date Anno Dom. 1120.; that is to say, near 400 years before the time either of Calvin or Luther.

(From Morland's History of the Evangelical Churches in Piedmont, p 30.)

Art. I. **W**E believe, and firmly hold all that which is contained in the twelve Articles of the symbol, which is called the apostles' Creed, accounting for heresy whatsoever is disagreeing, and not consonant to the said twelve Articles.

Art. II.—We do believe that there is one God, Father, Son, and Holy Spirit.

Art. III.—We acknowledge for the holy canonical Scriptures, the books of the holy Bible, viz. (here all the books of Old and New Testament are enumerated.)

Here follow the books Apocryphal, which are not received of the Hebrews; but we read them, (as saith St Hierome in his prologue to the Proverbs) for the instruction of the people, not to confirm the authority of the doctrine of the church.

Art. IV.—The books above said, viz. the Holy Scriptures, teach this, That there is one God, Almighty, All-wise, and All-good, who has made all things by his goodness; for he formed Adam in his own image and likeness; but that, by the

envy of the Devil, and the disobedience of the said Adam, sin has entered into the world, and that we are sinners in Adam, and by Adam.

Art. V.—That Christ was promised to our fathers who received the law; that so knowing by the law, their sin, unrighteousness, and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself.

Art. VI.—That Christ was born in the time appointed by God the Father. That is to say, in the time when all iniquity abounded, and not for the cause of good works, for all were sinners; but that he might shew us grace and mercy, as being faithful.

Art. VII.—That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, sacrifice, and priest, who died for the salvation of all those that believe, and is risen for our justification.

Art. VIII.—In like manner, we firmly hold, that there is no other Mediator and Advocate with God the Father, save only Jesus Christ. And as for the Virgin Mary, that she was holy, humble, and full of grace: and in like manner do we believe concerning all the other saints, viz. That being in heaven, they wait for the resurrection of their bodies at the day of judgment.

Art. IX.—We believe, that after this life, there are only two places, the one for the saved, the other for the damned; the which two places we call Paradise and Hell, absolutely denying that Purgatory inven-

ted by antichrist, and forged contrary to the truth.

Art. X.—Item, we have always accounted as an unspeakable abomination before God, all those inventions of men, namely, the feasts and the vigils of saints; the water which they call holy; as likewise, to abstain from flesh upon certain days, and the like; but especially their masses.

Art. XI.—We esteem for an abomination, and as anti-christian, all those human inventions which are a trouble or prejudice to the liberty of the Spirit.

Art. XII.—We do believe that the sacraments are signs of the holy thing, or visible forms of the invisible grace; accounting it good that the faithful sometimes use the said signs or visible forms, if it may be done. However, we believe and hold, that the above said faithful may be saved without receiving the signs aforesaid, in case they have no place nor any means to use them.

Art. XIII.—We acknowledge no other sacrament but baptism and the Lord's supper.

Art. XIV.—We ought to honor the secular powers by subjection, ready obedience, and paying of tributes.

On Redemption.

NO. IV.

(Concluded from p. 219.)

FROM the leading sentiment, which has been illustrated on this subject, it has

been remarked that it is very absurd to deny the eternal purpose of God respecting the redemption of his people. It has also been remarked that the scriptural account of the work of redemption is perfectly rational. It may now be observed,

3. That the work of redemption throws light upon some events, which are, in themselves, involved in great darkness. As God is the self-existent, independent and immutable Creator, Redeemer and Governor of the universe, his counsel and agency are concerned in whatever exists. Yet many things exist, which in themselves are wholly opposed to the character and law of God. Enmity against God and his law have existed, and do now exist in the hearts of millions of his rational creatures. All mankind, adopting the language of truth, might exclaim, "The crown is fallen from our head: woe unto us that we have sinned!" Though evil has existed and greatly abounded, its existence could not be with God a matter of indifference. Nor could it exist contrary to his counsel and pleasure, all things being considered. As evil is, in itself, most hateful and displeasing to God, it cannot exist for its own sake. Nor can it exist under the divine government, without some important reason. May we not then conclude that it exists in subserviency to some great and good design, which required its existence? *And does not evil exist in reference to the work of redemption?* Could creatures have been redeemed from sin and woe, if sin had never existed? Without

the redemption of sinners, could the grace of God have been displayed, as it will now be for ever displayed in the most beautiful, affecting and glorious manner? Does not every Christian rejoice when he beholds the glory of God in the face of Jesus Christ? Into these things the angels desire to look. Why may not every mind be relieved and every heart be joyful, in view of the existence of sin and misery, when considered in their connection with the work of redemption?

Viewed in itself, this world is involved in the most gloomy and perplexing darkness. In this dark place there appears no light, but what shines in the face of Jesus Christ. An innumerable multitude of rational creatures, who are hateful and hate one another, who also hate their holy and blessed Creator, are an affecting and sorrowful sight. Few of the ungodly allow themselves to think closely and deeply of the wickedness and misery of human beings. Yet some infidels have possessed superior discernment and sensibility. When such persons have considered the character and condition of themselves and their fellow creatures, they have been perplexed and unhappy. Yet in the pride of their hearts they have usually maintained a haughty silence and refused to confess the humbling truths, which they have been obliged to feel. Every reflecting person, who refuses to view this world in connection with the work of redemption, must be gloomy and wretched. The unbeliever finds himself a sinful, hateful

and guilty creature. Yet he is so wise in his own conceit, that he refuses to be taught the counsel of heaven. Still he sighs and wonders why a world of creatures like himself exists. Would he humbly seek wisdom and listen to the voice of God, he might be relieved; he might be happy and rejoice for ever. "But the way of the wicked is as darkness; they know not at what they stumble."

Hear the mournful reflections of one of the acutest and proudest of infidel philosophers.* "Who can, without horror, consider the whole earth as the empire of destruction! It abounds in wonders; it abounds also in victims; it is a vast field of carnage and contagion. Every species is, without pity, pursued and torn to pieces, through the earth and air and water. In man there is more wretchedness than in all other animals put together.—He smarts continually under the sources of evil, which other animals never feel; anxiety and listlessness in appetite, which make him weary of himself. He loves life, and yet he knows he must die. If he enjoy some transient good, for which he is thankful to heaven, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative.—Other animals have it not. He feels it every moment rankling and crowding in his breast. Yet he spends the transient moment of his existence in diffusing the misery which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing

and being robbed; in serving that he may command; and in repenting of all that he does.—The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble upon a review of this dreadful picture, to find that it implies a complaint against Providence; and *I wish I had never been born.*"*

Paul as clearly saw, and as deeply felt the wickedness and misery of mankind as Voltaire; but he had also seen the Lord Jesus Christ, whom Voltaire hated, and felt the power of his gospel, which Voltaire despised. The gospel afforded the apostle present peace and joy, and the assurance of endless rest and glory in heaven. Hear his own words, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." As fully and clearly as the wisdom and power, the goodness and mercy of God are seen in the work of redemption, so full and clear will be the light that is enjoyed

* Voltaire.

* Fuller's Essay on Truth.

respecting the existence of evil. How sweet and pleasant is this light, which shines in such gloomy and oppressive darkness ! Blessed are they who can truly say, " God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

4. The work of redemption is the greatest and best of all the works of God. By manifesting his grace for ever in the fullest and clearest manner, God does most fully and clearly manifest all his perfections. Such a design as gives the most glorious manifestation of the divine perfections must be the greatest and best that could be formed. For it brings the highest glory to God, and produces the greatest extent of knowledge, holiness and happiness that can exist in created beings. Now as the redemption of his people will for ever display the grace of God in the highest degree, we may be assured that their redemption is the greatest and best of all his works and of all his designs. There is no reason to suppose that in the past eternity God ever effected a more glorious purpose than the redemption of his people. Nor is there any reason for supposing that he is now effecting a more glorious work on any of the planets, or in any of the regions of immensity. Nor is there any reason to suppose that in the future eternity God will ever effect, or design a work that shall be more glorious than the redemption of sinners through Jesus Christ. Such assertions would be tho't too hazardous and very presumptuous,

if it were not believed that they are supported by the testimony of the living and true God. But the declarations of the scriptures on this subject appear fully to warrant and authorize the sentiments which are now advanced. Speaking by Solomon under the name of wisdom, the Lord Jesus Christ says, " The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. Then I was by him, as one bro't up with him : and I was daily his delight, *rejoicing always before him : rejoicing in the habitable part of the earth, and my delights were with the sons of men.*" No doubt the Lord Jesus Christ here speaks in reference to his mediatorial character and the redemption of his people. In view of their redemption did he for ever rejoice ? *were his delights with the sons of men ?* Could such have been his happiness in view of the redemption of his people, if some greater and better design had ever entered his mind and engaged his heart ? God says by the prophet Isaiah, " Behold, I create new heavens, and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for behold, I create Jerusalem a rejoicing and her people a joy.— And I will rejoice in Jerusalem and joy in my people." By Zephaniah it is said to the church, " The Lord thy God in the midst of thee is mighty ; he will save, he will rejoice over thee with joy ; he will rest in his love, he will joy over thee

with singing." From these declarations we may safely conclude that, of all created beings, God's chosen and redeemed people are the objects of his greatest enjoyment and complacency. The apostle says of Jesus Christ, "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by him and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first born from the dead ; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." These words seem fully and plainly to prove that the created universe was made by Jesus Christ and for him, as Mediator and as the Redeemer of his people. When it is said "that in him should all fulness dwell," can less be intended than that God, by the redemption of the church through Jesus Christ, will for ever exhibit the fullest and brightest view of his eternal and infinite glory ? We are informed that God hath set Christ "at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things unto the church, which is his body, the fulness of him that filleth all in all." Now if the church be the fulness of Christ, who filleth all in all, can

there ever be any work more glorious than the redemption of his chosen people ? According to the scriptures, the universe is given to redeemed sinners for their inheritance and enjoyment. To Christians it is written, "All things are yours : whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours, and ye are Christ's, and Christ is God's." Christians are enabled to say through faith in the Saviour, "The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs ; heirs of God and joint heirs with Christ." And it is written, "He that overcometh shall inherit all things." God gives himself as well as the created universe to his people. He said to Abraham, "I am thy exceeding great reward." He is called the portion of his people. And they are called the portion of the Lord, "For the Lord's portion is his people : Jacob is the lot of his inheritance." Again it is written, "The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." Does God bestow all things upon his people ? Are they his portion ? Are they his peculiar treasure ? Can there, then, ever be among his creatures any object more pleasant and more beloved than redeemed sinners ? Though the angels be so glorious and so exalted, yet "are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation ?" While the angels are called ministering spirits to the saints, the saints are called the bride and the

spouse of the Son of God.— Surely, then, no creatures can be more exalted than the saints, or raised to a state of higher and more blessed communion with God. But they would not be so exalted and blessed, unless they were the most glorious of all creatures. And they are the most glorious of all creatures, because they most fully and clearly reflect the glory and beauty of God. The glory of God is the most displayed by such creatures as receive from him the greatest blessings. According to the scriptures, the perfections of God are displayed in the most glorious manner through Christ Jesus, and the redemption of the church.— Christ is called “the power of God and the wisdom of God.” Again it is written, “Unto the principalities and powers in heavenly places is known by the church, the manifold wisdom of God, according to his eternal purpose, which he purposed in Christ Jesus our Lord.” It is also written, “God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.” And again, “*That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus.*” To his Christian brethren the apostle writes, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” The scriptures authorize us to declare that in the redemption of sinners, God makes the greatest exertions and sacrifices and most fully

manifests his glorious perfections. Of his chosen people, Christ says to the Father, “The glory which thou gavest me I have given them. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”— From these words of the Lord Jesus Christ, it is very evident that greater glory cannot be bestowed upon created beings than what is bestowed upon the saints. The glorification of redeemed sinners, for the sake of the Lord Jesus Christ, is the most glorious evidence and expression of the eternal and infinite love of the Father to his well-beloved Son, who is the brightness of his glory and the express image of his person. Who then can doubt whether the redemption of sinners thro’ Jesus Christ be the greatest, the wisest and best of all the works and of all the designs of Jehovah? Well may the beloved disciple exclaim, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.”

O ye chosen, ye blessed and beloved of Emmanuel, may the Father of our Lord Jesus Christ grant you, according to the riches of his glory, to be strengthened with might by his

Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye being rooted and grounded in love may be able to comprehend with all saints, what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto him, who is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us ; unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

SERAIAH.

*The Spiritual Fellowship of God
and his People.*

HOLY love appears to be the delightful theme of the beloved disciple in his epistles, as well as in his history of the life of Christ. He recommends to his brethren that pure, disinterested, universal love, which is the highest beauty, perfection and felicity of Christians. After saying much in his first epistle concerning the love of God in sending his Son into the world, concerning the love of Christ in dying for the world, and concerning the love of the Holy Spirit in producing love in the hearts of believers, he points out the happiness, which results from the love of God shed abroad in the heart by the Holy Spirit. He says, "*God is love : and he that dwelleth in love dwelleth in God, and God in him.*"— Though this phrasology be high-

ly figurative and somewhat difficult to explain ; it is a strong and lively representation of that mutual affection and enjoyment, which subsists between God and the believer. But I will endeavor to investigate and exhibit its true meaning and import by considering the various branches, in the order and connection in which they stand. I shall attempt to shew,

I. What it is for Christians to dwell in love.

II. What it is for Christians to dwell in God. And,

III. What it is for God to dwell in Christians.

I. We inquire, what it is for Christians to dwell in love ?

The apostle uses the term love in the most extensive sense, as comprehending not only benevolence and complacency, but every other Christian and divine grace. True love is the fulfilling of the law and the bond of perfection. It is the root, out of which every thing holy, virtuous, amiable and praiseworthy grows : or it is the sum and comprehension of all virtue, piety and real godliness. To dwell in love is to exercise every holy and gracious affection towards God, towards men and towards ourselves. The Christian, who dwells in love, feels and expresses every proper affection towards every created and uncreated object, which comes to his knowledge. But this is not all which the phrase dwelling in love implies. It more especially denotes continuance, steadiness and perseverance in holy and benevolent affection. We do not commonly say, that a man dwells in every place where he happens to be ; but only in

that particular place where he generally abides. So the Christian, who does not generally and habitually exercise holy and gracious affections, cannot be said to dwell in love. Dwelling in love, holiness, or grace, implies a constancy, uniformity, or perseverance in all the various exercises and expressions of true benevolence. This is implied in the very term dwelling, and in various other terms, which the inspired writers use to signify the same thing. Thus they speak of Christians living in the Spirit, walking in the Spirit, walking after the Spirit, keeping themselves in the law of God, seeking first the kingdom of heaven, perfecting holiness in the fear of God, setting their affections upon things above, having their conversation in heaven, pressing forward toward the mark of perfection, running the Christian race, living by faith, growing in grace, doing every thing in charity and to the glory of God. All these modes of expression denote the uniform, habitual, persevering exercise of grace in the various situations, circumstances and connections of Christians. To dwell in love is to live in love, to be in the fear of God all the day long, and to think, speak and act from holy, gracious, or benevolent motives. It is to live in the exercise of holy, devout and heavenly affections, from time to time, from day to day, or thro' all the business and concerns of life.

II. What is it for Christians to dwell in God?

The apostle intimates, that all who dwell in love, dwell in God. This supposes that there

is a certain connection between dwelling in love, or living in the exercise of grace, and dwelling in God. This connection may assist us in discovering what is to be understood by the phrase dwelling in God. Certainly there is no connection between dwelling in love, and being nearer to God, at one time, or in one place, than another. The believer, in the exercise of love, is no nearer to God, in reality, than when he is not in the exercise of love. Nor does he live, and move, and have his being in God, any more in the exercise, than in the want of love. For whether he loves or hates God, he constantly lives, and moves, and has his being in him. But since dwelling in God is in one way or another owing to Christians dwelling or living in love, it may imply the following things.

1. It may imply Christians living in the realizing view of God's being and perfections.—While they live in love, God is the supreme object of their affections, and of consequence is habitually seen by the eye of faith. Thus Enoch walked with God. Thus Moses lived as seeing him who is invisible. And thus the patriarchs are represented as living by faith in the being and perfections of God. Love produces faith in the minds of all real saints. They have a sense of the divine presence, and the divine glory, which sinners never wish to have, and never do have. They see God in every thing, and every where, while God is not in all the thoughts of the wicked, nor in their thoughts while they do not keep themselves in his love. Christians

in the exercise of love, draw near to God and feel their hearts unite with their heavenly Father, in his holy and benevolent affections. It is by such a union of affection, that they dwell in God, as Christ prayed they might. "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one *in us*." While Christians dwell in love, they dwell in God, by union and communion with him. They cordially unite in their feelings with all the benevolent feelings of the Father and Son, in the work of redeeming love. To live in cordial union with God, is to live in God in the highest and best sense, even in the same sense that Christ dwells in his Father and his Father in him. This is undoubtedly what the apostle John meant by saying, "He that dwelleth in love dwelleth in God."

2. While Christians live in love, they not only live with God, but also upon God. They trust not in their own hearts, nor lean to their own understanding. They put not their trust in man, nor in the son of man, in whom there is no help; but they stay themselves upon God, and trust in the Lord Jehovah, in whom there is everlasting strength." David says to God, "They that know thy name will put their trust in thee." And Solomon says, "The name of the Lord is a strong tower; the righteous runneth into it and is safe." While Christians, under the influence of divine love, have clear and lively views of the be-

ing and perfections of God, and feel their hearts united to him, they spontaneously cast themselves upon him, and commit all their trusts and concerns into his hand. And from supreme regard to his glory, it gives them the highest satisfaction to believe, that he will, in all things, secure his own glory, and at the same time, promote the best good of the universe. Their hearts are so bound up in God, that they live upon him, and derive their highest happiness from the perfect wisdom, rectitude and benevolence of his government. They rejoice that the Lord reigneth, and that their own good and the good of all holy beings is in his hands. Being rooted and grounded in love, they are able to comprehend with all saints, the height and depth, length and breadth of the love of God displayed to themselves and to the whole world of mankind. They taste the love of God in all the blessings of his providence and grace. They consider every good gift and every perfect gift as coming down from the Father of lights, with whom there is no variableness nor shadow of turning—They live upon God, as their preserver, benefactor and portion. They can say with the Psalmist, "Whom have we in heaven but thee? and there is none on the earth that we desire beside thee."

3. While Christians dwell in love, they live to God as well as upon him. They have no interests separate from his. They devote themselves wholly to his service, and live to him and not to themselves. Whether they eat, or drink, or whatever they

do, they do all for his glory. As they live with him, so they wish to work with him, in carrying into effect his wise and benevolent designs. This the apostle intimates in the following words, "Herein is our love made perfect, because as he is, so are we in the world." We live in the exercise of the same affections and seek the same objects, or live as God lives in the world. We walk and co-operate with him in all our desires, designs, labors and pursuits. Thus while Christians live in love, they live with God, upon God and to God; which is living in God, as far as it is possible for creatures to live in their Creator.

III. What is it for God to dwell in those who dwell in him?

The apostle declares this to be the case. "He that dwelleth in love, dwelleth in God and God in him." Here it is evident that God can dwell in Christians in a more strict, literal and important sense, than they can dwell in him.

1. He dwells in them by operating positively and effectually upon their hearts. God must be present wherever he operates; and as he operates in the minds of believers, he must be in them and dwell in them, so long as he operates there. The scripture abundantly teaches, that God produces all gracious affections in the hearts of Christians.—The preparation of their hearts and the answer of their tongues is from him. He works in them both to will and to do of his good pleasure. It is He, who in the first instance, quickens or raises them from spiritual death to spiritual life. It is He, who takes away the stony heart, and

gives the heart of flesh. It is He, who first sheds abroad holy love in their hearts, and gives them repentance, faith, submission, joy and hope. This saving change in their affections is ascribed to the almighty and irresistible operation of God upon their minds. Paul tells the believers in Ephesus, that their faith was produced by that exceeding greatness of divine power which wrought in the resurrection of Christ. And in his epistle to the Corinthians, he says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." No means, nor motives, nor objective light, will change the heart, or produce any holy affection, without a divine and almighty operation upon it. So the apostle freely acknowledges. "I have planted, and Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." God not only begins, but continues the work of grace in the hearts of believers, by the continued operation of his power upon them. Hence the apostle confidently tells the Philippians, "that he who had begun a good work in them, will perform until the day of Jesus Christ." Thus God does actually dwell in those who dwell in love, by his gracious and powerful operation in their hearts.

2. God may be said to dwell in those who dwell in love, by being united with them in affection. As they are united with God, so he is united with them;

as they love him, so he loves them. While they dwell in love, they are the objects of his peculiar love and delight. He takes a peculiar pleasure in walking with them, while they walk with him, and in abiding with them, while they abide with him. So our Saviour expressly declares, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." God loves Christians unspeakably better than they love him. The least spark of grace in their hearts gives him infinite pleasure. To see returning prodigals, enemies becoming penitents, rebels obedient, and infidels believing, is a most grateful sight to the Father of mercies. He looks upon them as growing up into a state of perfect beauty and sinless perfection. Hence he is represented as seeing no spot, nor blemish in his redeemed church.— "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him." The prayer, the love, the faith, the joy and the hope of the upright is his delight. He views all their graces as rising and growing up to perfect union and communion with himself. Here he becomes united to them in all their holy and devout affections. He says, "I love them that love me." He says to the children of Zion, "The Lord thy God in thee is mighty: he will save, he will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing."

3. God may be said to dwell in those who dwell in him, by giving them peculiar manifesta-

tions of himself. He sometimes gives clear and lively manifestations of his love to them. This is called the lifting upon them the light of his countenance. Thus David experienced the manifestation of his love.—

"There be many that say, who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and wine increased." Saints do not always enjoy a sense of God's love to them, when they exercise love to him. A sense of God's love to them does not immediately result from any gracious affections in their hearts. But whilst they walk in darkness and see no light, God frequently removes all the clouds and darkness from their minds, and gives them a clear discovery of his love, grace and pardoning mercy, which fills their hearts with peculiar joy and delight. In God's light they see light, and in his favor find peace and rest. Hence they say with the Psalmist, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

God sometimes manifests himself to Christians, as carrying on his gracious and glorious designs. Of this they do not always have the same view and realizing sense. They are sometimes ready to say with Elijah, God hath left them alone and neglected his people. And with Zion, My God hath forgotten and forsaken me. At such dark and desponding seasons, God frequently opens their eyes, and takes away the veil from their hearts, and makes them see clearly the operations of his

invisible hand in guiding and directing all things in the wisest and best manner, to promote his glory, the safety of his friends, and the ruin of his enemies.— And they are ready to wonder that they have been so full of doubts, darkness and anxiety, about the prosperity of Zion, and the triumphing of the wicked. They can adopt the language of the prophet and say, they will rejoice in the Lord, and joy in the God of their salvation, amidst all the dark aspects of Divine Providence.

Again, God sometimes manifests himself to Christians, in opening to their view the great scheme of redeeming love, as comprehending all the events of time and eternity. He gives them a view of the final consummation of all things, when the whole number of the redeemed shall be brought to heaven, and fixed as pillars in the kingdom of glory. When all sin and sorrow shall cease, and their souls shall be made perfect in holiness and happiness, and hold communion with God and the Lamb without interruption and without end. David had such a manifestation of the glory of God, and of the holiness and happiness of heaven. "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness. Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand are pleasures for ever more." The apostle John says in the name of all true Christians, "Behold, what manner of

love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." When God gives his children the spirit of adoption, he often gives them a clear and joyful view of the inheritance of the saints in light. Thus God dwells in those who dwell in love, by operating upon their hearts, becoming united with them in affection, and by giving them special manifestations of himself. How divine and glorious is the Christian religion! "*God is love: and he that dwelleth in love dwelleth in God, and God in him.*"

DAN.



On the Divine Government of Human Conduct.

GOD, by his faithful prophets, frequently and solemnly warned the people of Israel against symbolizing with the heathen nations, in fearing and worshipping their speechless, senseless and impotent deities. And to give them a deeper sense of the absurdity and guilt of worshipping any other, than the only living and ever living God, he exhibited his character in the clearest and strongest light, as the author and governor of the natural world. "But the Lord is the true God; he is the ever-living God and everlasting king. He hath made the earth by his power, he hath established the world by his wisdom, and hath

stretched out the heavens by his discretion. When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth ; he maketh lightnings with rain, and bringeth forth the wind out of his treasure." After the prophet had given this just and sublime description of the Deity, he knew it would have no salutary effect upon the minds of the people, unless it were accompanied by a divine influence upon their hearts ; and therefore he lifts up his eyes to God, and cries for success in the following words : " O Lord, I know the way of man is not in himself : it is not in man that walketh to direct his steps." It depends upon thee, O Lord, whether the people who have gone after idols, shall ever return, and become dutiful and obedient. They are entirely in thy hand, and thou canst direct all their steps, and govern all their conduct.—From these observations, this plain and interesting truth is evident ; that saints are willing to acknowledge that God governs all the conduct of men.

To illustrate this observation,

I. We will consider what is to be understood by the conduct of men.

This includes every thing in which they are active, and for which they are accountable.—They are active in their desires, their affections, their designs, their intentions, and in every thing which they do and say, of choice ; and for all these things they must give account to God. Their internal exercises are as much their conduct as their external actions. When they love

or hate, choose or refuse, they are as really active, as when they express these internal affections by words or actions. Walking is one of the most common instances of human conduct.—This conduct always implies a desire, a design, and a will to walk, as well as the external act, or motion of the feet. Men may be as active when they neither walk nor speak, as when they do both with the greatest rapidity and vigor. But when they are moved without, or contrary to their will, their motion is not their action, but the action of another agent. In such a case, every person feels an essential difference between activity and passivity. He feels that he ought to be accountable for his activity, but not for his passivity. Accountability can never extend any further than activity. God will never call any of his creatures to an account, for any thing in which their choice was not concerned. But he will call them to an account for all their desires, affections, intentions and designs, as well as for their external actions. All these, therefore, are comprized in what may properly be called *their conduct*. So that by all the conduct of men, we are to understand all the emotions of their hearts, and the external actions of their lives. We proceed to show,

II. That God does govern all the voluntary conduct of men.

This is asserted by the prophet Jeremiah : " O Lord, I know the way of man is not in himself : it is not in man that walketh to direct his steps." Men are as free and voluntary in walking as in any thing they ever do. But in this, the prophet says he

knows they do not guide and govern their own free and voluntary conduct ; by which he means to assert, that it is God who guides and directs them in all their ways. This doctrine is abundantly taught by the inspired writers. David says, "The steps of a good man are ordered by the Lord." Solomon says, "The preparations of the heart in man, and the answer of the tongue is from the Lord." In the same chapter he says again, "A man's heart deviseth his way ; but the Lord directeth his steps." In another place he says, "Man's goings are of the Lord : how can a man understand his own way ?" Just after this he observes again, "The king's heart is in the hand of the Lord as the rivers of water : he turneth it whithersoever he will." And the apostle Paul plainly taught, that God guides and governs all the free and voluntary conduct of men. He says, "We are not sufficient of ourselves to think any thing of ourselves, but our sufficiency is of God." He exhorts the Philippians to work out their own salvation with fear and trembling ; adding, "for it is God that worketh in you both to will and to do of his good pleasure." And to the Hebrews he says, "Now the God of peace, make you perfect in every good work, to do his will, working in you that is well pleasing in his sight through Jesus Christ." The plain import of all these passages is, that God governs all the conduct of men, in their internal affections, desires and designs, as well as in their external actions. But this truth may

be further illustrated and confirmed, by considering,

1. That God is able to foretel the conduct of men. This abundantly appears from the whole tenor of scripture. He foretold the conduct of Jacob and of his sons towards Joseph ; the conduct of Pharaoh and his subjects ; the conduct of Hazeael ; the conduct of Judas in betraying, and the conduct of Peter in denying his Master ; the conduct of the man of sin, and the conduct of whole nations and kingdoms. There is a multitude of predictions of the free and voluntary actions of men to be found in the bible, which put it beyond doubt, that God is able to foretel the actions of men. But how could this be possible, if the way of man was in himself, and he could direct his steps independently of the divine guidance and influence ? It is impossible, in the nature of things, for God to foreknow and foretel any conduct of men, which is not in the least under his direction.— If it be true, then, that he does foreknow and foretel the conduct of men, it must be equally true, that he does, by some means, govern their conduct.— The divine predictions of the future conduct of men, are a demonstration of his governing all their actions. Besides,

2. As God is able, so he must be disposed to govern all the conduct of men. He has made them rational and immortal creatures, and designs to employ them as instruments to promote his own glory. His glory therefore requires him to direct all their steps, and govern all their intentions, volitions and actions.

Should he fail to do this in a single instance, he would so far relinquish and fail of answering his original design in creation. The same motive, which induced God to bring any person into existence, must induce him to govern all the conduct of that person, through every period of his existence. There is precisely the same certainty that God governs all the conduct of all mankind, as there is that he has actually given them existence. It would be unworthy of God to bring men into existence, to answer no purpose, and no less unworthy of God to bring men into existence to answer a certain purpose, and then neglect to govern their conduct so as to make them answer that purpose. Whoever admits, that God is not only *able*, but *disposed* to govern all the conduct of men, must admit, that he actually does govern all their free and voluntary actions. The predictions and purposes of God, confirm the declarations of his word upon this subject. However difficult some may suppose it to be, for God to govern the actions of free, moral agents ; yet there is no truth in the bible capable of more clear and infallible proof. It necessarily results from the nature of man, the wisdom of God, and the immutability of his counsels. Accordingly, those who believe the existence of God, and the divinity of the scriptures, generally and almost universally believe and maintain, that God does govern not only the natural, but moral world ; that is, he governs all the free and voluntary conduct of mankind. But there is another point in which

they are not so well agreed, and that is,

III. How God governs all the conduct of men ; or what he does to direct all their steps, and guide them in all their ways.

Though we cannot form a distinct and clear idea of the manner of God's operation in any case ; yet we can clearly perceive the effects he produces by his operations. And it is just as easy to conceive of his operating upon mind, as upon matter. So that there is no absurdity or impropriety in inquiring how God governs all the minds of men in their free and voluntary conduct. Here let it be observed, then,

1. That one thing God does to govern the conduct of men, is to exhibit motives of action.—No person can act without a motive. He cannot walk without a motive to walk ; he cannot speak, without a motive to speak ; he cannot choose or refuse, without choosing or refusing some object in view of the mind. Adam and Eve acted in the view of motives, in transgressing the divine prohibition. One motive was the pleasantness of the forbidden fruit ; and another motive was to become as gods, knowing good and evil. Cain had a motive in killing Abel, and we are told what it was. Judas had a motive in betraying Christ ; and Christ himself had a motive in laying down his life, the joy that was set before him. But it is needless to mention particular instances, since it is true of all men, in all cases, that they always act from motive, and cannot act without some object in view. When God designs that any person should act

in a certain way, he always exhibits before his mind some motive of action, and that which is best adapted to the purpose. He always knows the nature and tendency of every external motive, and among an infinite variety of motives, he always presents the most proper, in any given case. He can fix the mind of any person upon a present, or a distant, a visible or an invisible object. What a variety of objects possess the minds of a religious assembly in the house of God? What a variety of objects possess the minds of a concourse of people at a funeral, or any other solemn or joyful occasion? God can bring the mind to an object, or an object to the mind. When God intends a person shall walk, or converse, or rejoice, or mourn, he always exhibits proper motives to these exercises of body and mind.—And it is no impeachment of his omnipotence to say, that he cannot make mankind act, without exhibiting motives of action. But since motives do not act upon the mind, as weights do upon the scale, God cannot govern the conduct of men, by the mere exhibition of motives. Any objective motives may be rejected. This all men know, by their own experience. The same persons will sometimes reject motives to a good action, and sometimes motives to a bad one. Hence men never know when they present motives to one another, whether their motives will be rejected or not. Something more, therefore, is necessary for God to do, in order to govern men's conduct, than barely presenting motives to their view.—And this leads us to observe,

2. That he governs men's conduct by making them willing to act agreeably to the motives which he exhibits. He made Abraham willing to leave his own country, in view of the promise he made him; and willing to sacrifice his son, in the view of his command. He made Moses willing to quit the court of Egypt, and suffer affliction with the people of God, in view of the recompense of reward. He made Saul willing to go to Samuel, in view of the motive which his servant suggested. And in the same manner he makes every person willing to act just as he does act, in the view of the motive he suggests to his mind, in the moment of acting. To do this he puts forth an act of his power, and produces the desire, the affection, the volition, or the external action, which he designs the person should feel or express. He operates directly upon the heart of the agent, and causes him to feel and act just as he pleases. To take a scripture instance; "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."—When Nehemiah made his request to the king of Babylon, to go and assist his afflicted people at Jerusalem, God moved his heart to grant his request. And thus he moves the hearts of all men, to feel and act, just as he pleases, through the whole course of their lives. He directs all their steps, by operating directly upon their hearts, and moving them to act. This is doing more than any created being can do. Good angels may suggest good motives, and bad angels bad motives, to action;

but neither good nor bad angels, can make either good or bad men act. It is the prerogative of God, to work in men both to will and to do, or to make them act in view of the motives he presents to their minds. Thus we see how it is, God leads all mankind in the ten thousand different ways in which they walk, and directs all their steps. It is by holding up proper motives before them continually, and continually operating upon their hearts, in the view of the motives presented. He makes the heart follow the motive, just as the needle follows the magnet. He governs the heart, which governs the external conduct of every man in the world.—It now remains to show,

IV. Why good men are willing to acknowledge this truth.

The prophet seems to speak with peculiar satisfaction, when he says, "O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps." This expresses the feeling of all good men; they are all willing to acknowledge, that God governs all the conduct of men. The question now is, why are they willing to acknowledge this truth? The following reasons naturally occur.

1. Because they fully believe it. They have had their eyes opened to see the relation which God bears to them, and which they bear to him, as their Creator. They have been made to realize that in God they live, and move and have their being; that they are in his hand, as the clay is in the hand of the potter. They have found their

control; and that it is not of him that willeth, or of him that runneth, but of God that sheweth mercy. They have found that all the motives of eternity, would have just such an effect as God pleased, and produce either love or hatred, according to his influence upon their hearts. Here the prophet represents the whole church of God, as saying to him, "We are the clay, and thou our potter." All saints have been made to feel that they are creatures, and this has made them feel and know, that God does constantly govern the hearts of all mankind. They have no more doubt of this truth, than they have of the struggles they have felt in contemplating the sovereignty of God, in the dispensations of providence and grace; or of their unwillingness, that God should form others, and not them, for the kingdom of glory. This is one reason why they are willing to acknowledge, that God governs all the conduct of men.

2. They are willing to acknowledge this truth, because it reflects honor upon God. It places God on the throne, and throws all his creatures at his footstool. It exhibits him as ruling in the hearts of all the intelligent creation, and doing all his pleasure in the world below, in the world above, and in all worlds. We cannot form a more exalted idea of God, than to view him as holding the moral world in his hand, and turning their views, their desires, their intentions, their designs, and all their actions into that direction, which will best promote his own glory. Those who love the glory of God, equally

love to acknowledge his supremacy over themselves, and the whole intelligent universe.—

They are pleased to give unto God the glory of his universal and absolute government. Besides,

3. They are willing to acknowledge this truth, because they derive peculiar consolation from it. It gives them joy to reflect, that the Lord reigns, and that he reigns in the hearts of all moral agents, and governs the conduct of all mankind from the highest to the lowest, from the king on his throne, to the smallest and meanest of his subjects. They cannot trust in their own hearts, nor in the hearts of their fellow men; but they can trust in Him, who governs the hearts of the whole human race, with perfect wisdom and goodness. Though they may be involved in darkness, yet they know there is no darkness in God, and in his light they can see light. This makes them willing to realize and acknowledge the moral government of God over the moral world. For it is in the view and love of this truth, that they can rejoice in God at all times, and under all circumstances.

N. D. A.

Religious Intelligence.

DOMESTIC.

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TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AGREEABLY to information received, that a narrative of the
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religious revival in this place was requested, I transmit the inclosed.

With respect,

your friend and brother

in the gospel,

FRED. WM. HOTCHKISS,

Saybrook, Aug. 19, 1810.

IN the year 1808, there appeared a religious attention among many individuals in this place; the result of which was an unusual accession to the church, of persons who have continued to give the most satisfactory evidences of their having chosen the good part.

In the autumn of 1809, a very general religious impression pervaded the people of all ages and classes.—At first, a few individuals, under deep spiritual concern, came to me, desirous of instruction in the doctrines of grace; and anxiously inquiring what they should do to be saved.

Their feelings and inquiries I soon found to be common with numbers who had, hitherto, in a great measure, concealed them from their friends. The time had now arrived, in which they could be suppressed no longer. They became manifest by an unusual attention to the word; by desires for religious meetings; by frequent assemblings and crowded audiences. For frequency, religious services could not equal their wishes; and for duration, could not be protracted beyond their desires and engagedness to hear. Indeed, this earnestness to receive the word was often beyond the strength of the hearer.

After attending to the usual course of religious service, cases

A a a

of conscience, and questions on scriptural passages and doctrines were discussed; and the whole closed, with an audience, seemingly, as earnest to hear as at the commencement.

This experience was limited to no particular age. In the same assembly you might see advanced years and youth in silent solemnity, or bathed in tears; while children, less able to command their feelings, would, occasionally, break forth into lamentation.—The case of the latter might have been the effect of religious sympathy; yet to this day, the impression continues, and is manifested by their loving to meet together, in their imperfect but regular way, under parental inspection.

This unusual disposition to hear religious truths has continued from the month of November last to the present time; if with less zeal, yet with unabated perseverance.

The effect of this general impression has been a study of the scriptures among all descriptions of people. Even among those who did not countenance this religious engagedness, the bible was, from various motives, read, examined and compared with the doctrines of grace so much advocated by the religiously attentive. The consequence of this has been conviction in some, who were opposers; an entire change in the sentiments of others, who had been visible Christians; and new awakenings in many who, before, were esteemed saints. Indeed, the whole face of society was suddenly changed. Instead of news-paper-politics and conversation, you could scarce find two

persons met together, but either the bible was before them, or the doctrines of grace the subject which engaged them.

Some respectable inhabitants, totally unused to the scene which now occupied the attention of all, questioned, "whereunto all this would grow;" and seemed alarmed, fearing the religious order, peace and union of the society were greatly endangered. No open opposition has, however, been manifested. Individuals would, occasionally, speak lightly, and some even scoffingly and profanely for a season; while others who, at first, were unfriendly to the work, and asked unbelievably, "What good thing can arise from this zeal, and these meetings," were bidden, "Come and see." They came to mock, but remained to pray: they came, and beholding the solemn attention and regular deportment, became believers and advocates.

How could it be otherwise! For, if we say nothing of many remarkable impressions and singularly striking experiences of some, there were many who were so indisputably the subjects of a gracious change, that unbelief was reduced to say, "Surely this is the finger of God."

Here you would see not only the cold formalist and proud moralist become the humble and engaged advocates of the power of godliness, but the habitually profane swearer become regularly pious, and a man of prayer. False oaths, too, which had been concealed for more than sixteen years, known only to God and to the person concerned, now brought forth by the power of

conviction, and confessed with a humility rising above the fear of reproach ; satisfaction rendered to the injured, and repentance manifested by subsequent conduct.

More than twenty heads of families have commenced and continued prayer in their houses ; where family devotion had before been neglected for twenty, and for near forty years ; while others, who had formerly thus practised but had disused it, now resumed the duty, with sentiments and feelings far different, and we believe, altogether better. This happy fruit of the revival, which now leaves comparatively small the number of prayerless families in this place, has been, with other accompanying effects, so convincing, that some of the most impenetrable minds have yielded to the evidence, that this revival is a real and happy reformation.

The church of Christ will long remember the desirable accessions to their number and strength.

More than seventy have been added to it, in about ten months ; and ninety-four, if we include those of the year preceding.—These, with the former members in full communion, are computed to be not far from one fourth part of the number of souls within the parochial limits of the place.

Desirable as the accessions, in the year past, may have been, we might mention an equal number who, in the judgment of others, have given satisfactory evidence of being the subjects of Divine grace in the heart. Some of these are not yet able to appropriate the promises to

their case and experience, though confessedly changed in their life and exemplary in Christian virtues : others, of this description, are youths of thirteen and sixteen, waiting farther experience and instruction.

In a general view of this work of grace we might say, that it has commenced and progressed, not by previous overwhelming terror, but by a silent, solemn, deep concern. This appears to have originated from a conviction of sin as the burthen ; of a heart altogether vile, and hostile to a holy law ; justly exposed to infinite wrath, and wholly dependent on sovereign elective grace for salvation.—This, after different degrees of anguish in soul, and different continuance in duration, has been followed, in some cases, with lively transports of joy, and bright views of the grace of a holy, but pardoning God : in others, by less assurance, yet evident and growing consolations in believing. In some, great fears, amidst acknowledged cause for gratitude and hope, have still predominated ; and generally, a disposition rather to be jealous of their own heart, than to be over-confident of a saving change. The latter have, however, given to others evidences, by a change of life, not inferior to the former. Their burthen is, Oh ! I have such views of the goodness of God, contrasted with my own vile returns, my hard heart, and my total want of any thing good within me, as humble me into the dust, and almost forbid me to hope for pardoning mercy.

The general effect of the whole work, at this time, is re-

ligious union without an instance of sectarianism. Not an individual has, hitherto, relinquished the only house of worship and communion in this place.—Sentiments opposed to the doctrines of grace, either disappear, or are suppressed, or are growingly disapproved. Hatred and variances, which had existed for years, deep-rooted and inveterate, have changed into love and returning cordiality, sealed at the table of the covenant. Sabbaths, and especially communion-sabbaths are frequented not only by numbers, but by those who for years had not been seen in the church.

Among the subjects of apparent change, no instance of apostasy has been found, but a growing establishment in their professed experience and Christian conduct.

Such is briefly the narrative of a religious revival in this place ; altogether new and unparalleled among this people, in the memory or hearsay of the oldest living.

In an ancient revival of religion, about the middle of the last century, some enthusiasm and irregularity accompanying it in some places and instances, had occasioned so much prejudice in the minds of many of our respectable inhabitants, and some aged professors, that a revival was, in their estimation, but another name for religious enthusiasm and disorder. Evening meetings were therefore disapproved by many ; and great coldness manifested by others, whose prejudices have since subsided, and in several cases changed to an engagedness in

promoting what, at first, they wished to suppress.

Religious order and Christian love, with increase of scriptural knowledge and general peace, comfort and union, have so evidently arisen from it, that we are constrained to say, " This work is not of men, but of God."



At a Meeting, in Farmington, September 5th, 1810, of the Commissioners for Foreign Missions, appointed by the General Association of Massachusetts Proper, at their sessions in Bradford, June 27th, 1810 ; present

His Excellency JOHN TREADWELL, Esq. REV. DRS. JOSEPH LYMAN, SAMUEL SPRING, REV. SAMUEL WORCESTER, CALVIN CHAPIN.

The meeting was opened with prayer, by Dr. Lyman.

VOTED, That the doings of the General Association of Massachusetts Proper, relative to the appointment and duties of this Board, shall be entered on the minutes of the present sessions. Those doings are expressed in the following words, viz.

" Four young gentlemen, members of the Divinity College, were introduced, and presented the following paper.

" The undersigned, members of the Divinity College, respectfully request the attention of their Rev. Fathers, convened in the General Association at Bradford, to the following *statement and inquiries*.

" They beg leave to *state*, that their minds have been long impressed with the duty and importance of personally attempting a mission to, the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties, attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

" They now offer the following *inquiries*, on which they solicit the opinion and advice of this association. Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern, or western world; whether they may expect patronage and support from a Missionary Society in this country, or must commit themselves to the direction of a European Society; and what preparatory measures they ought to take previous to actual engagement?

" The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction, and prayers.

ADONIRAM JUDSON, Jun.

SAMUEL NOTT, Jun.

SAMUEL J. MILLS,

SAMUEL NEWELL."

" After hearing from the young gentlemen some more particular

account of the state of their minds, and their views, relative to the subject offered to consideration, the business was committed to the Rev. Messrs. Spring, Worcester, and Hale.

" The committee on the subject of Foreign Missions, made the following report, which was unanimously accepted."

" The committee to whom was referred the request of the young gentlemen, members of the Divinity College, for advice relative to missions to the heathen, beg leave to submit the following report.

" The object of missions to the heathen, cannot but be regarded, by the friends of the Redeemer, as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interests of mankind, and especially of those who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction " go ye into all the world, and preach the gospel to every creature." The state of their minds, modestly expressed by the theological students, who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the conviction, that they ought not to renounce the object of missions, but sacredly to cherish their present views, in relation to that object: and it is submitted whether the peculiar and abiding impressions, by which they are influenced, ought not to be gratefully recognized, as a divine intimation of something good and great in relation to the

propagation of the gospel, and calling for correspondent attention and exertions.

"Therefore, voted, that there be instituted by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the gospel in heathen lands.

"Voted, That the said Board of Commissioners consist of nine members, all of them in the first instance, chosen by this Association; and afterwards annually, five of them by this body and four of them by the General Association of Connecticut.—Provided, however, that, if the General Association of Connecticut do not choose to unite in this object, the annual election of all the Commissioners shall be by this General Association.

"It is understood, that the Board of Commissioners, here contemplated, will adopt their own form of organization, and their own rules and regulations.

"Voted, That fervently commending them to the grace of God, we advise the young gentlemen, whose request is before us, in the way of earnest prayer and diligent attention to suitable studies and means of information, and putting themselves under the patronage and direction of the Board of Commissioners for Foreign Missions, humbly to wait the openings and guidance of providence in respect to their great and excellent design."

"Pursuant to the report of the Committee the Association

proceeded to institute a Board of Commissioners for Foreign Missions, and the following gentlemen were chosen; His Excellency John Treadwell, Esq. Rev. Dr. Timothy Dwight, Gen. Jedediah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, William Bartlett, Esq. Rev. Samuel Worcester, and Deacon Samuel H. Walley, of Massachusetts.

"Voted, That the gentlemen of the commission, belonging to Newburyport, Salem and Boston, consult with the other members, for the purpose of appointing a time and place for the first meeting of the Board."

The Board then formed and adopted the following Constitution.

1. The Board shall be known by the name and style of the American Board of Commissioners for Foreign Missions.

2. The object of this Board is to devise, adopt, and prosecute ways and means for propagating the gospel among those, who are destitute of the knowledge of christianity.

3. This Board shall, at every annual meeting, elect, by ballot, a President, Vice-President, and a Prudential Committee of their own number; also a Recording Secretary, and a Corresponding Secretary, a Treasurer, and an Auditor of the Treasury, either of their own number, or of other persons, at their discretion.

4. The annual meetings of this Board shall be held alternately in Massachusetts and Connecticut, on the third Wednesday of every September, at ten o'clock, A. M. The place of

every such meeting is to be fixed at the annual meeting next preceding. The President shall call a special meeting at the request of a majority of the Prudential Committee, or of any other three members of the Board. Five members of the Board shall constitute a quorum, a majority of whom shall be competent to the transaction of ordinary business.

5. The Prudential Committee, under the direction of the Board, shall have power to transact any business necessary to promote the object of the institution; and shall, in writing, report their doings to each annual meeting.

6. The Auditor by himself, or with such others as may be joined with him, shall annually audit the Treasurer's accounts, and make report to the annual meeting of the Board.

7. It shall be the duty of the Commissioners to receive all donations of money, other property and evidences of property, and the same deliver to the Prudential Committee; and the committee shall deliver the same to the Treasurer, to be managed by him for the interest of the funds.

8. The Treasurer, in keeping his accounts, shall distinguish such monies as may be appropriated, by the donors, for immediate use, from such, the interest of which is alone applicable to use, and the principal is designed to form a permanent fund; the surplus of the former which may, at any time, be in his hands, he shall place at interest, on good security, for such limited period as the Prudential Committee shall direct;

and the principal of the latter he shall place and keep at interest, or vest in stock, as he shall be ordered by the Board, or by the said Committee.

9. The Prudential Committee shall keep an account of all monies and other property, or evidences of property, by them received, and of all payments by them made either to the Treasurer, or for other purposes; and of all orders by them drawn on the Treasurer: And their accounts shall be annually audited and reported to the Board.

10. The Commissioners shall be entitled to be paid their necessary expenses incurred in going to, attending upon, and returning from meetings of the Board; and all officers of the Board shall be, in like manner, entitled to be paid their necessary expenses, and they shall, in each case, be liquidated and allowed by the Board: but no commissioner or officer shall be entitled to receive any compensation for his personal services.

11. The appointment of Missionaries, their destination, appropriations for their support, and their recall from service, when necessary, shall be under the exclusive direction of the Board.

12. A report of the transactions of this Board shall annually be made, in writing, to the respective Bodies, by which the Commissioners are appointed.

13. This Board will hold correspondence with Missionary and other Societies for the furtherance of the common object.

14. This constitution shall be subject to any additions or amendments which experience may prove necessary, by the Board at an annual meeting: provided the additions or amendments be proposed, in writing, to the Board at the preceding meeting.

JOHN TREADWELL,
JOSEPH LYMAN,
SAMUEL SPRING,
CALVIN CHAPIN,
SAMUEL WORCESTER

The Board then proceeded to the choice of officers for the year ensuing, and the following were elected:

HIS EXCELLENCY

JOHN TREADWELL, Esq.
President.

Rev. Dr. SPRING, Vice-Pres't.

WILLIAM BARTLETT, Esq.
Rev. Dr. SPRING, Rev. SAMUEL
WORCESTER, Prudential Com-
mittee.

Rev. CALVIN CHAPIN, Record-
ing Secretary.

Rev. SAMUEL WORCESTER,
Correspond. Sec'y.

Deacon SAMUEL H. WALLEY,
Treasurer.

Mr. JOSHUA GOODALE,
Auditor.

Voted, That the Prudential Committee prepare a Report, and submit the same to the Board; and that the Board submit it to the General Association of Massachusetts Proper, and to the General Association of Connecticut.

Voted, That the Prudential Committee and Corresponding Secretary be requested to obtain the best information, in their power, respecting the state of

unevangelized nations on the western and eastern continents, and report, at the next meeting of the Board.

Voted, That the Board highly approve the readiness of the young gentlemen, at Andover, to enter upon a foreign mission; and that it is advisable for them to pursue their studies till further information relative to the missionary field be obtained, and the finances of the institution will justify the appointment.

Voted, That the next annual meeting of this Board be in Worcester, (Mass.) at such place as the Prudential Committee shall provide.

Voted, That five hundred copies of the doings of the present meeting be printed; that thirty copies be transmitted to each of the Commissioners; and that the remaining copies be put into the hands of the Prudential Committee for circulation; and the Prudential Committee will draw upon the Treasurer for reimbursement of the expense.

Voted, That the Recording Secretary be requested to procure the printing and distribution of the doings of this meeting, as stated in the preceding vote. The meeting was concluded with prayer by Dr. Spring.

By order of the Board,

JOHN TREADWELL,
President.

Attest, CALVIN CHAPIN,
Recording Secretary.

The following address was then prepared and read.

The American Board of Commissioners for Foreign Missions;

solicit the serious and liberal attention of the Christian public.

The Redeemer of men, who, although "he was rich, for our sakes became poor," just before he ascended up on high to give gifts unto men, gave it in special charge to his disciples to "go into all the world, and preach the gospel to every creature." Almost eighteen centuries have passed away since this charge was delivered, and yet a great proportion of our fellow men, ignorant of the gospel, are "sitting in the region and shadow of death." The promise, however, is sure, that the Son "shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession," and that the world "shall be filled with the knowledge of the glory of the Lord." The long expected day is approaching. The Lord is shaking the nations; his friends in different parts of Christendom are roused from their slumbers; and unprecedented exertions are making for the spread of divine knowledge, and the conversion of the nations. In our own country, the missionary spirit is excited, and much has already been done for imparting the gospel to the destitute in our new and frontier settlements. But for the millions on our own continent and in other parts of the world, to whom the gospel has never been preached, we have yet those exertions to make, which comport with the Saviour's emphatical directions, and our distinguished advantages for promoting the great object, for which he came down from Heaven and labored and suffered. A new scene, with us, is now

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opening. It is ascertained that several young men, of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for life to the service of God, in the gospel of his Son, among the destitute, and are ready to go into any part of the unevangelized world, where providence shall open the door for their missionary labors. Is not this a divine intimation of something great and good? And does it not call, with impressive emphasis, for general attention and exertion? In the present state of the world, Christian missions cannot be executed without pecuniary support. Shall this support be wanting? When millions are perishing for lack of knowledge, and young disciples of the Lord are waiting, with ardent desire, to carry the gospel of salvation to them; shall those millions be left to perish, and that ardent desire be disappointed? Is there, then, in those, who are favored with the gospel, the same mind, that was in Christ, when he freely gave his own blood for the redemption of men? Should not this reflection come home to the hearts of the rich, and of all who, by the bounty of the Saviour, have it in their power to contribute even their mites, for the salvation of those for whom he died!

The commissioners hold themselves sacredly bound to use their best endeavors for promoting the great design, for which they have been appointed; and solemnly pledge themselves to the Christian public faithfully to appropriate, according to their best discretion, all monies, which

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shall be contributed and committed to their disposal, for aiding the propagation of the gospel in unevangelized lands.



FOREIGN.

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[As the British and Foreign Bible Society is the parent institution of all others, which have been formed for the same benevolent purpose, we shall give to our readers their annual reports. These will serve as a general history of the rapid spread of the Christian Scriptures by the hand of charity.]
Ed.

Sixth Report of the British and Foreign Bible Society.

ON Wednesday, the 2d May last, the British and Foreign Bible Society, held their Sixth Anniversary at the Old London Tavern, Bishopsgate-street. The Right Hon. Lord Teignmouth, President of the Society, read from the chair the following Report of the Proceedings during the last year.

Sixth Report of the Committee of the British and Foreign Bible Society.

YOUR Committee have now to lay before the members of the British and Foreign Bible Society the report of their proceedings during the sixth year of its institution.

Resuming the narratives of their foreign correspondence, from the information in their last report, your committee have the satisfaction to state, that the measures adopted by them for promoting an edition of the

Scriptures in the Polish language, through the agency of the Bible Society at Berlin, have proved successful. In consequence of the remittances made for this purpose, by the British and Foreign Bible Society, the first sheet of the Old Testament issued from the press in April of the last year; and with a view to give publicity to the undertaking, and to shew the mode in which it was executed, copies of it were sent to all the principal Protestant congregations in Poland.

The latest intelligence from the Bible Society at Berlin, respecting the progress of this work, is contained in two letters: the first dated the 11th of December, 1809. the last dated the 20th March, 1810. From this it appears, that the proposed edition, comprising 8,000 copies of the whole Bible, and 4,000 extra copies of the New Testament, had then been advanced to the beginning of the prophecy of Daniel, and there was every reason to expect that the work would be prosecuted to its conclusion with all possible expedition. As the Berlin society depended on returns from the sale of Bibles in Poland, for fulfilling its engagements with the printer, and as there was reason to apprehend that such returns might not be made in due time for this purpose, your committee readily acceded to a proposition of the society at Berlin, for a loan, if necessary, to be advanced after the Polish Bible should be completed, under a condition of re-payment from the sale of that work.

The preceding intelligence was accompanied by a represen-

tation, that copies of the Bible in Lithuania, from their great scarcity, bore a most exorbitant price, that the people of that country were in a still more impoverished state than even the inhabitants of Poland, and of course more incompetent to provide a new edition of the Scriptures, which was much wanted, from their own resources.—Your committee, deeming this a case which particularly required the assistance of the British and Foreign Bible Society, determined to grant it; they recommended the formation of a committee at Koningsberg for the express purpose of printing a Lithuanian Bible, and authorised such committee to draw on the British and Foreign Bible Society for the sum of 300*l.* in aid of that work.

In a subsequent letter from Berlin, dated the 27th of February last, it is stated, that the Lithuanian nation contains upwards of a million of people, many of whom are truly pious, but very poor; and that one of the principal clergymen had caused it to be published from all the pulpits belonging to Prussian Lithuania, that a new edition of the Lithuanian bible was about to be printed, and invited the members of the different congregations to become subscribers to this work. In consequence of which, several hundreds had already given in their names.

Your committee have still to lament the continuance of those impediments, which have so long interrupted their correspondence with the German Bible Society at Basle. The only letter received from that society during the last year, dated

July 1. 1809, warmly expresses its grateful feelings, for the generous support repeatedly afforded to it by the British and Foreign Bible Society. It confirms the expectations held out in your committee's last report, both with respect to a second edition of the German Bible, and to an edition of 5,000 New Testaments. undertaken by a society of active Christians at Basle, for the benefit of the Grison Mountaineers. in their peculiar dialect; by stating, with respect to the *former*, that, "out of 5,500 copies, which left the press in December last, almost the whole are disposed of, and the second edition of 8,000 is begun;" and with respect to the *latter*, that the impression was nearly completed.

The active zeal so successfully displayed by the German Bible society in distributing French Testaments, has been already noticed; it has induced your committee to assist them with a grant of 200*l.* for the purchase of Bibles and Testaments, for sale or gratuitous distribution in Languedoc, where a number of pious protestant clergymen have large congregations; and in other parts of France.

By a letter from Basle, dated April 4, 1810, it appears that the committee of the German Bible society have received the 200*l.* remitted to them for the purchase of French Bibles and Testaments, with many thanks. They have also purchased 4,000 copies of the French Testament, and have sent them to different depositaries in Montbiliard, Nismes, and other places in France. From several parts of the south-eastern provinces of France au

thentic accounts have been received, that many Roman Catholics requested copies of the Testaments, and had read them with great eagerness and gratitude. The Romanese Testament has been completed, and received with extraordinary joy by the poor inhabitants of the Grisons. To this intelligence it was added, that a member of the Basle committee had undertaken to print 4,000 copies of the Old Testament in French, on condition that the committee should take 1,000 copies; and that the work had already advanced to the third sheet: and further, that a strong desire had been manifested among the Grisons to proceed to the printing of the Old Testament in the Romanese, but that their funds were unequal to the work: Your committee, therefore, desirous of encouraging these important undertakings, both with respect to France and the Grisons, resolved to assist the Basle committee with a grant of 300*l.* for the first object, and 200*l.* for the last.

Your committee have next to advert to their correspondence with the Evangelical Society at Stockholm. In their last report, they stated that the sum of 300*l.* had been remitted to that society for the purpose of enabling it to undertake an edition of the Swedish New Testament on standing types. Encouraged by this remittance, the society proceeded immediately to the execution of the work. The first sheet was printed in May; and by intelligence, dated March 23, 1810, it appears that the last sheet had left the press; and that a

second edition of 4,000 copies would be immediately undertaken.

A very satisfactory specimen of it has been received by your committee. It will be gratifying to the British and Foreign Bible Society to be informed, that without its timely assistance the accomplishment of this work must have been considerably delayed.

Your committee naturally entertained hopes, that an edition of the Old Testament in Swedish might also be printed; and it was therefore with much satisfaction they learnt, that the Evangelical society at Stockholm had anticipated their expectations by a proposal to undertake it. Nor was that society wanting in its exertions to procure the necessary funds for this purpose, by a public solicitation of pecuniary contributions. It was, however, apparent, that on account of the impoverishment occasioned by the war, the solicited assistance would not prove equal to the expenses of the undertaking; and that the assistance of the British and Foreign Bible Society would still be required to forward the execution of it. In this conviction, and anxious to gratify the poor inhabitants of Sweden with a new edition of the whole bible, your committee determined to assist the Evangelical society with a further grant of 300*l.*; and they have the satisfaction to add, that in consequence of this donation, the work was immediately begun, and Michaelmas 1811 is assigned as the expected period for its completion. The amount of contributions in Swe-

den, considering the pressure of the times, has indeed exceeded all expectation, but it has by no means proved sufficient to render the assistance of the British and Foreign Bible society superfluous.

Your committee have also availed themselves of the assistance of the Evangelical Society at Stockholm, to print, at the expense of the British and Foreign Bible Society, a New Testament in the dialect of Lapland, for the benefit of the inhabitants of that country. The necessity of this work, (as the former edition of 1755 was entirely exhausted), and the despair of accomplishing it, were forcibly pointed out to two correspondents of your committee, by Bishop Nordon, at Tornea. It appeared also, that in his diocese, which comprises the north of Sweden, and Swedish Lapland, there were about 10,000 Laplanders, unacquainted with any language but that of their own country. The Bishop himself has undertaken to superintend the publication; the expense of which, for an edition of 3,000 copies of the New Testament, may be estimated at about 200*l*. A specimen of this work has been received by your committee who have reason to believe, that it is by this time considerably advanced.

The safe arrival, and due distribution of the bibles sent by your committee for the use of the German colonists on the banks of the Wolga, have been acknowledged by the Rev. M. Hiemer, another pastor of a German congregation in that quarter, who distributed part of them, and adds his testimony to

that of the Rev. Mr Huber in Catharinenstadt, that the present was received with the most lively emotions of gratitude. The second supply voted to them by your committee has probably reached them by this time.

Your committee having learnt that the edition of the Arabic bible, printing under the patronage of the bishop of Durham, was considerably advanced, regarded this undertaking as one in which the funds of the society would be with the strictest propriety employed. They therefore resolved, that the sum of 250*l*. should be granted in aid of this work, and that the society should take 500 copies of the same at the selling price, when the impression shall have been completed.

Your committee have now to advert to the transactions of the society with India. On this subject it is only necessary to report, that the corresponding committee of the British and Foreign Bible Society in Bengal have availed themselves of the pecuniary aid furnished for promoting the translation, and printing of the scriptures in the dialects of Hindostan; these translations are proceeding in the most extensive manner, by various hands. Official accounts of the manner in which the society's funds have been applied in promoting these translations, have been announced, as transmitted by the corresponding committee, but have not yet been received. Copies of the New Testament in Sanscrit, and of the four gospels in Hindustanee, printed by the missionaries at Serampore, have been

presented to your committee ; and a bill for 1000*l.* drawn upon your society, and subscribed by all the members of the corresponding committee at Calcutta, has been duly honored.

Under the head of foreign connections, it only remains briefly to report some very interesting information respecting Ceylon, for which your committee are indebted to Sir Alexander Johnstone, who is lately returned from that island. The number of natives there, subject to the British government, is computed at a million and a half ; their languages are the Cingalese and Tamul. Nearly the first three books of the Old Testament, and the whole of the New, have been translated into the Cingalese, and printed at Columbo, at the charge of government, for the purpose of supplying the natives professing Christianity, who are said to be very numerous. It was further stated, that the means of printing at Columbo were very limited, and that it was desirable they should be extended.

This information naturally suggested to your committee a desire to supply the inhabitants of Ceylon more extensively with the holy scriptures ; and the question which occupied their consideration was, whether this could be most advantageously done, by printing a Cingalese edition of the scriptures in this country, or by affording such assistance as might facilitate the means of printing them on that island. Your committee have not yet obtained sufficient information on this interesting subject to enable them to adopt a determination upon it ; but

have taken the means to procure it, by directing inquiries to be made in this country, and by opening a correspondence for the same purpose, both with Holland and Ceylon.

The last report of your committee noticed the institution of a Bible society at Philadelphia, and expressed their hopes, that similar establishments would be formed throughout the several states in the American union. These expectations have not been disappointed. Two societies have been established at New-York : one under the denomination of "The Young Men's Bible Society," and another under the designation of the "New-York Bible Society."—The latter, of which the Rev. Dr. Livingstone is president, owes its origin professedly "to the laudable example of the British and Foreign Bible Society ;" and it has applied to your committee for "information, counsel, and aid." To encourage and assist the exertions of this new institution, a grant of 100*l.* has been made to it by your committee, who have also deemed it advisable to recommend the incorporation of the two societies into one institution.

Your committee have also received intelligence, that bible societies have been formed in Connecticut, Massachusetts, and New Jersey : the particulars of the institutions at the two last mentioned places have not reached them ; but they are in possession of a printed account of the constitution of the society at Connecticut, and have presented it with a donation of 50*l.* in aid of its funds.

A letter from the correspond-

ing secretary of the Massachusetts Bible Society, addressed to Sir William Pepperell, Bart. V. P. and accompanied with an address and statement of the constitution, officers, &c. of that society, having been laid before your committee, they resolved to grant that society the sum of 100*l.* in aid of their funds.

Of the probable utility of these several associations, a satisfactory idea may be formed from the intelligence which has been transmitted from America, expressing, that the demand for Bibles since the commencement of the distribution of them by the society at Philadelphia, has exceeded all expectation.

Your committee having thus summarily reported the most material of their foreign transactions, will proceed to state the occurrences of the last year, within the united kingdom, in connection with the British and Foreign Bible Society.

On this occasion it is impossible to pass unnoticed an event which has filled your committee with the deepest regret, the death of one of the vice-presidents of the society, the lamented and most respected late bishop of London. They are persuaded that every member of the institution will cordially sympathise with them on this expression of their feelings, as a tribute no less due to the public and private virtues of that venerable prelate, than to the station which he held in this society.

The domestic occurrences, with a view to a clearer elucidation of them, may be conven-

iently arranged under the following heads :

1. New editions of the scriptures printed in England.

2. Auxiliary bible societies instituted since the last general meeting.

3. Distribution of Bibles and Testaments : and

4. Donations to the funds of the society.

Under the first head, your committee have to report, that the edition of the New Testament in the ancient and modern Greek, in parallel columns, commenced in the last year, is nearly completed ; and that the Dutch and Danish Testaments, announced in the former report as being in the press, are now in circulation.

Your committee have also to report their resolution to print a version of the New Testament in the Irish language.

This resolution has been adopted on the fullest deliberation, and after the most minute inquiry into the expediency of it. The doubts on this subject, which have long delayed the execution of the work, are not new, as the question respecting the use of the bible and liturgy in the Irish tongue was amply discussed in a convocation held at Dublin as long ago as the year 1634. It was then decided in the affirmative ; and the arguments admitted in favor of the proposition did not appear to your committee to have lost their weight, when considered as applicable to the question at this time.

Your committee will not enter into a recapitulation of them : it will be sufficient to state, that there are still many Irish who

may be induced to read the scriptures in their own language, but will not read them in the English or in the Gaelic; and there is reason to believe that the demand for them on this account will probably be considerable. On the other hand, your committee have heard no arguments against the measure but what appear to them to have been satisfactorily answered. The version published by Bishop Beddel has been adopted by your committee, for the edition now preparing, consisting of 2000 copies of the New Testament only, on stereotype.

The society is not uninform-

ed, that a Mission has been for these forty years past, established on the coast of Labrador, for the purpose of instructing the Esquimaux in the Christian Religion. To facilitate these charitable labors, your committee have printed a version of the gospel of St. John in the Esquimaux language, and have further agreed to print the Gospel of St. Luke. These works have been placed under the superintendence of the Rev. Mr. Kohlmeister, a Missionary, lately returned from Labrador, and, by a residence there of eighteen years, well acquainted with the Esquimaux dialect.

[To be continued.]

Donations to the Missionary Society of Connecticut.

1810.

July 25.	Received of Rev. George Colton, of Bolton,	\$ 30 00
	Received of Rev. Thomas Mather Colton, of do.	10 00
Aug. 11.	A Friend of Missions,	- - - 1 55
17.	Received of Rev. Ebenezer Kingsbury, collected in new settlements,	- - - 13 27
27.	Received of Rev. John Spencer, collected in new settlements,	- - - 19 56
	Received of Rev. Timothy Harris, collected in new settlements,	- - - 10 00
		<hr/> \$ 84 38

Note.—Sundry articles of Foreign Intelligence are omitted for want of room.